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ture; admitting also the defects of style referred to in the introduction, here is certainly a notable writing that has left its stamp upon the religious life and literature, not to say the doctrinal thought, of all the subsequent centuries. As such, it is entitled to a really appreciative interpretation, with less attention to what is, and is not, Pauline, and more effort to show to the reader, at its best, the work of this unknown writer. Literary critics like Coleridge, theologians like Sabatier, have recognized the sublimity of its conceptions, the coherence and vigor of its logical grasp. An eternal purpose, progressively realized in history, the universal church as the organic expression of the new life imparted to the race by an exalted Christ, the glimpse of

. . . . one far-off divine event,  
To which the whole creation moves

—whatever view be taken as to the historical or metaphysical validity of these conceptions, they have a moral value sufficient to justify special effort on the part of the interpreter to set them forth with vividness and force.

The historical sketch of the New Testament canon which closes the volume is substantially an abridgment of the second chapter in *Gospel Criticism*, Dr. Cone's earlier work, widely known and quoted among biblical scholars. "Fourth century," in the last paragraph on p. 356, was, of course, meant to be "first century."

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ST. PAUL AND THE ROMAN LAW, and Other Studies on the Origin of the Form of Doctrine. By W. E. BALL. New York: Imported by Scribner, 1901. Pp. x + 218. \$1.50, *net*.

THE essay which gives this volume its main title treats of St. Paul's metaphorical use of terms derived from the Roman law of adoption, inheritance, and guardianship. The author finds in Rom. 8: 14-16 and Gal. 4: 4-7 allusions to the Roman ceremony of adoption, which differed from that of sale into slavery only in the substitution of the word "son" for the word "slave;" and to the function of the witnesses in the Roman adoption, who testified that the word "son" had actually been used. The metaphor "heirs of God" is referred, not to Hebrew, but to Roman heirship, by which all children shared alike and were regarded as heirs from their birth and as copartners with the father, in right, though not in possession, during his lifetime.

The double meaning of *διαθήκη*, "covenant" and "testament," is explained by the fact that the Roman will was a contract *inter vivos*. *Διαθήκη* is a covenant, but a covenant relating to an inheritance; it is a testament, but in the sense of a contract by which a bequest is made. In Gal. 4: 1-2 the "tutors and governors" are the Roman guardian and his steward. The guardian of the nation, the Mosaic law, holds absolute sway until the advent of the Messiah, as the guardian did during the minority of the child. Dr. Ball's lucid and convincing use of well-known features of the Roman law, in the explanation of difficulties in the Pauline epistles, illustrates the value of a knowledge of civil jurisprudence in the first century on the part of interpreters of the New Testament.

Under the title "Roman Law in Church Formularies" the author shows that the form of contract known as *stipulatio* has been imitated in the baptismal service and in the office of matrimony. In the essay on "Roman Law in Ante-Nicene Theology" he traces the use of the word *persona* in reference to the Trinity back to Tertullian, who used the term in its legal sense, as denoting, not the individual as such, but the particular status or condition of the individual. In "St. John and Philo Judaeus" the limits of the evangelist's indebtedness to Philo are defined with much exactness. "New Testament Quotations from (1) Canonical, (2) Deutero-Canonical, and (3) Uncanonical Scripture" is an interesting study. Among passages quoted from the Septuagint, interpolations, mistranslations, and intentional variations from the Hebrew text are recognized. Quotations from the book of Enoch are treated most fully. The use of the phrase "Son of man," in Enoch, with reference to the Messiah, suggests to Dr. Ball the possibility that Jesus, in applying that title to himself, is to be understood as asserting his messiahship rather than his humanity.

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DIE EINSETZUNG DER HEILIGEN EUCHARISTIE IN IHRER URSPRÜNG-  
LICHEN FORM, nach den Berichten des Neuen Testamentes  
kritisch untersucht von WILHELM BERNING. Münster i. W.:  
Aschendorff, 1901. Pp. viii + 260. M. 5.

THIS volume is critical in form, dogmatic in spirit. Thus, *e. g.*, it seeks to restore the original text of the report of the Lord's Supper, not only the original Greek, but also the Aramaic back of the Greek;